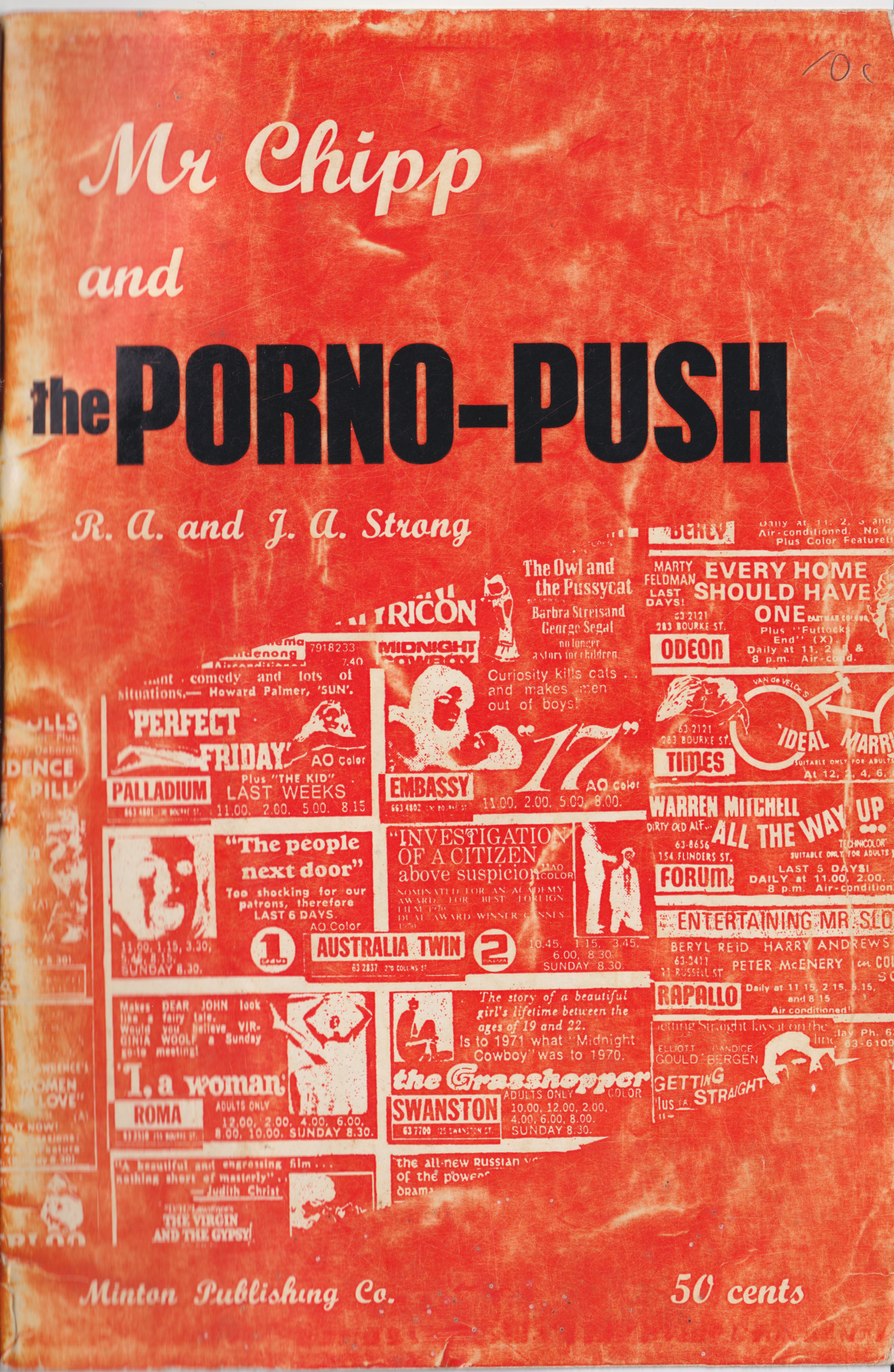
Mr Chipp and the PORNO-PUSH

R. A. and J. A. Strong



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MR. CHIPP
and the
PORNO-PUSH

by

R. A. and J. A. Strong

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to
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for their future.

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CONTENTS

	Page
Introduction: Mr. Chipp joins the team	5
Mr. Chipp and sex obsession	7
Mr. Chipp's failure to distinguish between two essentially different things	8
Mr. Chipp and the publicizing of perverted sex	10
Mr. Chipp wants to "lead" us	11
Mr. Chipp hits out at hypocrisy – or Mr. Chipp is sickened	13
Mr. Chipp's new concept in censorship	15
Mr. Chipp thinks of the future	17
Mr. Chipp: obsessed?	18
Mr. Chipp and his "innate" censor in us all	19
Mr. Chipp and the family	21
Conclusion	22
A Disclaimer	26
Appendix I. Mr. Chipp on drugs	30
Appendix II. Sweden and Denmark	36
Postscript	39

THAT master tactician Lenin, held the liberals and intellectuals have a soft region in their mentality: they are **deathly afraid** of being accused or even of being suspected of political or intellectual conservatism. And so it is. Truth or evidence or the need for a deeper examination of a matter mean nothing to such people in face of the lure of the latest fashion in puffed opinions or theories. Their very desire to seek what is more perfect, more moral, more efficient and so on, their willingness to change in other words (which is so rare a thing in societies normally) is a significant part of the key to the subversion. The more free of restraint and social conditioning as it were, a person is, and the more logical an approach to things we might expect from him, the more easily for this very reason can a deliberate scientific process of manipulation lead him into adopting opinions that are contrary to all sense, logic, and his own and his society's welfare. A **system** of such anti-social opinions in a person's mind, with each one rationalizing and supporting the others, is virtually impregnable. It constitutes a sort of separate personality or identity which the individual concerned will go to any lengths to protect, not least of all by "adjusting" information about the **objective** world to accord with the erroneous **subjective** system.

INTRODUCTION

Mr. Chipp joins the team

The world-wide "porno-push" has been in operation now in the Western world for some fifteen years. In that time we have had to witness such incredible phenomena as a bishop appearing in court as a witness for pornography; another, plus a number of clergymen suggesting that Christ was a homosexual (a change anyway from the hippy bit); bishops and clergymen of a number of denominations assuring the world that adultery is good for marriages; a clutch of Quakers publishing a book on Sex for Quakers that advocates or approves of just about every practice that is contrary to western civilized morality; the well publicized and promoted teenage drug and sex scene; U.S. Supreme Court Judges approving in effect as constitutional and as "ensuring domestic tranquility" every new try-on violation of morality and decency conceivable; the emergence of stage nudity; stage pornography (or is it pornopheny); abortion on demand, divorce on demand; and not to forget such curiosities as one of the Beatles, sane five years before, taking his clothes off in public — and so on and so on.

The question of how these people — the key supporters and promotors of anti-social, social-destructive license; every type of individual from well publicized bishops to well publicized Beatles — got that way we'll leave to our psychologists who know all about subconscious delayed suggestion and that type of thing and who have made a deep study of the means and methods of it, and shall confine ourselves in what follows only to presenting some facts about one particular case and to exposing by analysis, the fallacies and errors of reasoning the person's position is founded on.

Mr. Chipp is neither bishop nor Beatle but a key man for all that; and his influence as censor on morality in Australia and on the opinions of uncommitted and unsuspicious people in government and in public life generally, and of course on the young intellectual is obviously very great. It is exerted not merely

through what he censors or does not censor, but through the opinions on this subject he has seen fit to publicly express. It is an influence however which we maintain is far from being in the nation's best interests.

On this point Mr. Chipp himself will appreciate that the present work does have the public and national interest at heart, which interest it pursues from a scientific and carefully considered basis. An elected official, especially one in charge of so vital a part of national policy and administration as that which comes under Mr. Chipp's jurisdiction, must be prepared to accept criticisms of the most pointed kind. It is, we suggest, his obligation and duty to accept them, as it is the intelligent citizen's sacred duty in a democracy to make them and to use all the power of a free press and the right of demonstration to prevent their gagging and suppression.

What follows then consists in the main of commentaries on some of Mr. Chipp's more provocative statements with some concluding remarks on the nature of censorship in general – our position is that censorship is a more or less automatic social process which requires under normal conditions little or no legislation to enforce – and on the type of censorship which is needed in the democracies in a transition back to this normal state of affairs.

Mr. Chipp and sex obsession

Our censor believes that "explicit sex in books and films" "obsesses" Australians as far as censorship is concerned (Melbourne Age 18/4/70).

The Australians he was referring to were not those who produce "explicit sex in books and films", or who exhibit, print, sell or advocate it, but those concerned people who object to excessive and gratuitious "explicit sex" in the mass media as corruptive of the young and ultimately therefore of society, and from whom Mr. Chipp receives as he says, "an overwhelming number of protests".

Those who produce, exhibit, sell, advocate and avidly consume it however — these apparently are *not* obsessed.

What a curious and most telling inversion of sense! One might be tempted to say even a pathological inversion when some of the other evidence we shall present is taken into account. The apparent qualification: "as far as censorship is concerned" is not a qualification at all but is simply Mr. Chipp's method of referring to those concerned people who write to him about the need for censorship. These he maintains, in effect without qualification, are obsessed with sex. This is the effect and it is as unmistakable as the intention.

This seemingly calculated inversion of the truth is typical of the dishonest slurs on their character socially responsible people have had to contend with ever since the "porno-push" and its allied programmes started. The "liberalizers" have been telling concerned people for so long they are "obsessed with sex" that some of them unfortunately have almost come to believe it. It is an unwarranted slur which has weakened the resolve of many people, and in the public mind has generally created an atmosphere about the subject in which any person who stands up for sanity in this matter is immediately classified as abnormal and to be at once dismissed.

We should therefore get something clear right from the beginning; and Mr. Chipp too should understand the real position: mature and responsible people who insist on standards being maintained that make for a sane, crime- and problem-free society, not just now but in the next and future

generations, who have the intellectual capacity to recognize the danger signs for the future, such people are *not* "obsessed" with sex in any manner or form, but solely with maintaining social standards, social stability – society itself.

Out of you and ourselves Mr. Chipp, we might shortly find out who really *is* obsessed with sex.

Mr. Chipp's failure to distinguish between two essentially different things

Mr. Chipp tells us that the socially concerned people who write to him have a double standard because "other human emotions such as hate, envy and jealousy – the very things that caused man's inhumanity to man (fine phrasemongering Mr. Chipp) – were regularly portrayed, and about these he did not receive a single letter" (Age 18/4/70).

What a penetrating mind our censor must have to fail to note the essential difference between the two things in question! The distinction is a simple one and simple to state: the mere portrayal of a sexual event or phenomenon is *itself* a sexual event or phenomenon, and experience of the portrayal, a vicarious sexual experience. A mere *description* of pornography (even in "Webster's English" as you describe your essays in this field of endeavour, Mr. Chipp) is itself pornographic; and both describer and experiencer partake of a vicarious sexual experience.

Now nothing like this applies in the case of such things as greed, envy, jealousy, hate, etc. Nor is the portrayal or description of violence capable of being for the viewer or reader a vicarious violent experience. All the cowboy type "punch-'em-up" violence in the world on screen or in books won't make one whit of difference to society; it cannot corrupt individuals, encourage imitation, or have any deleterious effect on society at large. It is only when sadism, gratuitous excess, etc., is involved – because this always has some sort of sexual element in it – that the portrayal or description is *itself* a vicarious sadistic experience and capable therefore of corrupting. And this type of excess is in fact appearing now in films and books.

Similarly the portrayal or description of hate and envy, etc., in any amount cannot harm society, because the viewer or reader himself is not hating or envying. Of course when such

things are depicted as either normal or good, naturally they become objectionable then. But this is a different matter altogether. The issue here is not the portrayal of envy, but the promoting of it as something good. In which case the corruption of society through the impressionable young does become an issue. For the same reason too the depiction of sexual *situations* which have no pornographic or "explicit" content, is objectionable and should be subject to ban.

Mr. Chipp might ask: What in any case is wrong with vicarious sexual experience? This, Mr. Chipp: that in excess as in the present situation, it artificially produces appetites — and at length the social level and conditions for the satisfying of those appetites — which an advanced, progressive, sane and ordered society of men (not animals) must avoid bringing into existence if it is to survive. Society protects itself (or does in normal non-subversive circumstances) by refusing to permit the public appearance of material or activity which can stimulate these appetites, and it will speedily reduce to a chaotic, pre-social hippy level if their arousing is *not* avoided. There is no question incidentally that this avoiding of stimuli will produce aggression in other fields as the fake Freudians (though certainly not Freud himself) maintain. There is no fixed reservoir of "aggression" in the human psyche that *must* be spent. Aggression of all types is *brought into existence* by appropriate stimuli, real or imagined. The fake Freudian idea of a built-in reservoir of the stuff which if not expended on sex and crime will burst out in some other monstrous way — and all this quite independent of stimuli in *any* field — is really too absurd for words and only the lunatic fringe could possibly give it credence.

Now to be sure, once sexual appetites *are* aroused (and this is the whole point) they may *then*, if blocked by existing social forms, or in the young by inexperience, translate themselves into crime and violence. But this situation is the result of the original artificial arousal and vicarious experience. Therefore to advocate, as the fake Freudians do, a wider availability of pornography, sex education in the very young and so forth as a means of reducing crime and violence, is simply to advocate more stimuli to produce more and stronger appetites, to produce finally again more agression in the form of crime and anti-social violence. The only solution *then* to the conflict between aroused appetites and social forms of a civilized type denying them satisfaction is at length the adopting by the rising generation of social conditions (forms, relations, concepts, etc.) which *don't*

deny satisfaction; and these quite simply are totally incompatible with existing society – indeed with *any* society of a degree much higher than a basic "boss-baboon" type of organisation. The result is social disintegration; that is the reduction of a unitary mass society down to a host of culturally distinct smaller societies –tribe-like communes, "families", etc.

Two final questions then for Mr. Chipp. Do you *in fact* believe that the depicting of envy, hate, jealousy, etc., on the screen or in books has a social-destructive or national demoralizing effect in the least way comparable to what is involved in an increase in sexual licence in society?

Second question: you deplore to the point of actually being "sickened", the lack of protest letters about such things as hate, envy and jealousy; but how many books and movies have you banned on the grounds that they depicted these things? The records say none. Yet in your estimation they are "greater evils" in their depiction than "explicit sex". This is no quibble on our part but is absolutely fundamental to the issue of your charge against us, and against thousands of others who are known public objectors to this subversion of standards and have written to you about it, that we have sickening double standards and are obsessed with sex! But now Mr. Chipp if you didn't ban anything on the grounds in question and if by your actions, you therefore apparently don't believe they are worse in depiction than explicit sex scenes so far as their effects on society are concerned, why did you gratuitously introduce them? Might we suggest a possible answer? Was it solely for the purpose of making a specious argument with them to publicly embarrass, berate and belittle – and reduce to silence – those citizens who are concerned in this matter for the future of society? There seems to be no other logical explanation. If there is, let's have it – together with a list of books and films banned by you on the grounds of "excessive depiction of envy", etc., copies of directives issued on the subject and so forth.

Mr. Chipp and the publicizing of perverted sex

"Lesbianism and homosexuality did occur in people's lives", Mr. Chipp tells us (Age 18/4/70), From this he deduces apparently that they are therefore fit things for public display, promotion and publicizing.

The important thing about these perversions is not that they occur in life, but that they *are* perversions of nature, an "outrage on nature" as Plato terms them, *are* destructive of a sane and stable society, and above all are vices that thrive and multiply with publicity.

In this case it is not a question of pornography necessarily, or of vicarious experience, but of the fact of promoting, holding up as normal or even as tolerable something that is unnatural and powerfully social-destructive. For these things are not innate conditions or tendencies in those that practise them but are simply acquired vices conditioned on the pleasure factor (which if succumbed to in youth *do* redirect the psychological responses of the victim). Thus the appearance of male and female homosexuality either "explicit" or condoned in such a high percentage of films, plays and books is first of all quite out of *all* proportion to real life such as Mr. Chipp bases his argument on, and most importantly is a publicizing and thus by gradual insidious means a promoting of a social-destructive vice among the young.

Mr. Chipp wants to "lead" us

"I do not believe that the Government should merely mirror the opinions of the community. We should lead . . . " (Age 18/4/70).

Two points, Mr. Chipp: (1) who has given you authority to "lead" us in this matter, and (2) in which direction do you intend to lead us? To the first point the answer is "no one", and to the second obviously, you mean by "lead" (as your speech made perfectly clear) in the direction of continually greater licence!

Now the key question perhaps is this: Why, of two possible directions you could lead us, do you conceive it your duty as censor to lead us toward the breakdown of what has been called the "cement" of a society, that which holds it together as a unit, namely the moral standards which are appropriate to its particular level of civilization and to its material standards? Why not lead us instead — as censor — towards a greater protection for the developing young who will compose and determine the character of a future society in fifteen or twenty years, towards a greater control over pornography and pornographers? *For every*

relaxation of censorship in the present situation is merely an establishing of the conditions for the next excess and the next and so on. There is no final resting place for moral licence once it starts to gallop, as your own position under criticism here implicitly admits. The above are not rhetorical questions. They demand an answer — and one, if you please, which doesn't repeat the specious slogans of the "pornophiles" to the effect that "we shall have to ban the Bible" ,or that "everyone is laughing at us", "we are one of the most censored countries" and so on, all deliberate phrasemongering lies and misrepresentations. No; in precise and scientific terms, Mr. Chipp, tell us why *you* wish to "lead" us towards greater licence rather than either maintaining standards — already subverted — or strengthening them.

If you have a Napoleon complex, Mr. Chipp, as well as certain other obsessions, we suggest you "lead" in the direction of sanity; we suggest you recognize the nature of this pornographic moral standards subversion our countries are now the victims of; we suggest you take your eyes off contemplating your navel and look to the future effects of what is yearly — especially with our censor of all people, "leading" — becoming a galloping decline.

Mr. Chipp clearly fails to recognize that the standards he imagines he is going to keep ahead of are actually created by his relaxation of censorship. This is an incredible gaffe for a man in such a position. He is assuming that censorship as a force is entirely independent of public opinion — that is to say independent of the *creating* of public opinion and standards — and that the censor merely *follows* public opinion and moral standards. But in the present situation this is far from being true; standards of censorship of outside material in fact *determine* public moral standards of "what is permissible". This then is Mr. Chipp's primary position: he is to "mirror the opinions of the comumnity". This conception causes him then in his efforts apparently to be a real Modern Millie (he has obviously been flattered — and moved — by the comparisons made between himself and "stodgy" — read "sane" — Senator Scott, his predecessor), this causes him as we say, to desire to have censorship standards *keep ahead slightly* of public opinion! In reality of course he is *creating* public standards of a more and ever-more destructive kind.

Thus although his use of the term "lead" means for him "keeping (liberally) ahead of", in actual fact what he is doing is leading in the sense of "taking with him". Our Modern Millie who according to one article on him "sounds at least half a generation more modern in outlook" than "stodgy" Senator Scott is blissfully unaware of his real role in this campaign against society.

Mr. Chipp goes on in the quotation with which we started " . . . if we go too far ahead you can tell us to cut back". Hilarious! Gaffe piled upon gaffe. We object of course to the suggestion that what you are doing, Mr. Chipp, *is* going "ahead" rather than "down". But as for telling you to cut back, it really wouldn't do any good as we shall demonstrate. We feel the better suggestion is for you to resign.

Mr. Chipp hits out at hypocrisy (Age headline 16/6/70) — or Mr. Chipp is sickened

In a speech in June at a public meeting sponsored by the Council of Civil Liberties Mr. Chipp dutifully returned to the theme mentioned earlier. "Is it consistent",, he asks, "to object to love-making scenes and yet allow greater evils such as hate, greed, envy, violence and perhaps worst of all calumny (you forgot "fibs", Mr. Chipp) to be depicted in exquisite detail with not one pen raised in anger?" (Age 16/6/70).

When we recover from the purple prose about calumny depicted in exquisite detail and pens raised in anger, the pertinent question presents itself again: Since you *have* banned films and books on the grounds of explicit sex, have you banned any depicting these "greater evils" — if only to be "consistent". And if you have not, and don't believe films or books depicting them should be banned, as appears to be the case, why gratuitously introduce the issue? To paraphrase: Is it consistent in an argument about censorship to object to the "greater" evil and then as censor ban only the lesser evil? Obviously Mr. Chipp's argument is a specious one.

We have already shown the difference in essential nature between depicting explicit sex scenes and scenes of greed and calumny. Mr. Chipp both as politician and as a censor who accuses socially responsible people of being obsessed with sex should know all about calumny. But anyone who could honestly suppose that depicting envy, etc., is in the *least*

comparable in its social effects with the depiction of that which merely in the depiction is itself a primary experience, and for the young, a somewhat heart-stopping and mind-bending experience, such a person — like the man who went to the phrenologist — needs his head read. Mr. Chipp is such a man, and about this matter which concerns man's strongest and most animal drive and appetite and which it is vital for some *social* institution to keep in control, our censor calmly informs us, "Let us not be obsessed with something as peripheral" (Age 18/4/70).

But let us return to the issue of *our* hypocrisy, *our* double standards.

"One aspect of my job which is quite sickening is to see the double standards that are practised in our communities today" (Age 16/6/70).

And what are those double standards — apart of course from that sickening practice of protesting about something as peripheral as declining sexual social standards while failing to protest about the depiction of greed and envy? Let us quote the Melbourne Age report here of 16th June.

"Mr. Chipp said he found nothing more sickening than to read the hundreds of letters he received from worried, distraught and hysterical parents who wanted their teenage daughters protected from certain films (sickening indeed, Mr. Chipp, especially if one has tendencies or opinions in the opposite direction), and yet had not the faintest idea where their teenage daughters spent their Saturday afternoons".

How incredibly well chosen that word "sickening" is to describe distraught parents who have their daughters' and society's interests at heart. And whether it is the parents themselves or their letters that sicken Mr. Chipp is only an academic point. The hysterical shrieks of pornophiles, the leftist critics and petty-intellectuals whenever one of their inalienable rights to corrupt society is in danger, have never been half as effective as Mr. Chipp's subtle creating of an attitude and a prejudice in his listeners with that word "sickening".

For this is indeed a double standard these hyprocritical parents are guilty of, evil enough to sicken anyone. The only puzzling thing in all this of course is how our censor found out about the Saturday afternoon bit. Did he or his customs men perhaps visit the distraught parents at regular weekly intervals putting questions to them about their daughters'

whereabouts — or did the parents themselves thoughtfully provide the information in a P.S. at the end of their letters; something to the effect: "Incidentally, I don't know what my teenage daughter does on a Saturday afternoon"?

Since Mr. Chipp (by his own words) was actually *sickened* by the thing, SURELY there must be something more than guesswork behind it all. Where then did Mr. Chipp obtain his information in these hundreds of distraught parent cases he mentions? This is not a minor matter. The issue is not mere credibility but mentality, the talent for inventing cunningly specious arguments to promote an anti-social point of view. Who else but Mr. Chipp, we wonder, would really be "sickened" by the rather tame situation he describes, even if the details he generously "supplies" *were* known?

Thus Mr. Chipp in hitting out at hypocrisy as the headline puts it and at "sickening double standards" as Mr. Chipp elsewhere put it, has rather badly exposed himself.

As for not knowing where our children are — once upon a time, Mr. Chipp, we didn't have to worry about this. The child was happy to go to the pictures and you knew he or she was morally safe. Not as now however, when to the contrary one can be *absolutely sure* the child, i.e. society, *will* be corrupted in some degree.

Mr. Chipp's "new concept" in censorship

In April of 1970 (April 13th to be exact) Mr. Chipp put on a "blue" movie night — a showing of pornographic and near pornographic cuts from banned films — for a selected audience of about 100 people.

One of the supposed reasons for this extraordinary exercise was to show (for a selected audience only apparently) "how public standards have changed over the years" (Age 14/4/70).

What Mr. Chipp neglected to state of course was that in effect he was also demonstrating *why* they have changed. He clearly believes that public standards in the present high pressure, organised pressure situation are changing of their own accord without pressure being exerted from a certain class of producers, publishers and "civil libertarians" on the one hand, and a gradual step by step giving way by the authorities under constant provocation, on the other. At each

relaxation under the pressure, additional pressure is applied for the next giving way. And now of course our brilliant censor under the impression that all this is "public opinion" and having a desire to be "with it", is actually *leading* in this process of pressure and retreat.

Just what then is Mr. Chipp's philosophy on censorship? Below are some quotes.

After the "blue" movie night: "Mr. Chipp said he was trying to introduce a new concept in censorship." (Age 18/4/70.)

"I believe that censorship as a philosophical concept is an undesirable thing." (Age 18/4/70.)

"Why do people want censorship? I don't know. Is it for the sake of their children? I don't know." (Age 14/4/70.)

"Mr. Chipp said he was in favour of an open-door policy towards censorship." (Age 14/4/70.)

"That (he was speaking here of protecting teenage children from certain films) is not, to me, the function of government — to protect people from themselves." (Age 16/6/70.)

"He won't even put a blanket ban on showing sexual intercourse on the screen." (Age 5/12/69) and so on.

For a man who by his own admission hasn't the faintest idea of the reasons for, or the social functions of censorship, who can only guess that perhaps people want it for the sake of their children, but doesn't know, Mr. Chipp shows an extraordinary intellectual arrogance in his other pronouncements on the subject. We can only wonder at his gall in the circumstances of wishing to introduce a "new concept", at his speaking at all of "censorship as a philosophical concept", at his categorical statements and his peculiar notion of what constitutes "sickening double standards".

Mr. Chipp's "new concept" of course is no concept at all. The evil effects of policies and "concepts" like Mr. Chipp's begin to be felt in fifteen or twenty years time with gradually increasing crime problems (not merely of a sexual nature), health problems, general social moral problems (again not merely of a sexual nature) and lowered material living standards. But most serious there is the gradual disintegration — unless *intensive* moral education in the primary and secondary schools is undertaken as in some European countries — of society towards anarchy. Given levels of civilization and standards of living demand for their continued survival, appropriate moral standards involving basically moral conceptions of the

rights and dignity of the individual person – and it is notions like these, to say nothing of the undermining of the family, which increasing moral sexual licence in the young, attacks.

Mr. Chipp thinks of the future

Just what were the real reasons for the blue movie night? We know the ostensible reason, namely to show how "public" standards have changed over the years. A side reason of less importance was to show just precisely what the nature of the latest cuts has been.

This side issue however is important when taken with the principal reason. We must ask ourselves why Mr. Chipp considered it necessary to demonstrate in so graphic a fashion (which was hardly needed) to a selected audience of a hundred-odd key people – both critics and supporters of censorship – that standards over the years have changed. We shall leave out of the question here whether it is really "public" standards or producers' and exhibitors' standards, i.e. the censor's standards that have changed. Our analysis concerns simply the question of why Mr. Chipp wanted to demonstrate the change.

The issue becomes clearer when we remember that Mr. Chipp is going to "lead" in the matter of censorship. And here too we can set aside the question of what *he* thinks he means by lead, whether it is simply keeping ahead of "public" standards that are presumed to change in the present situation of their own accord, or whether it is creating those standards. "A two minute clip from the Japanese film *Woman in the Dunes* which was made five years ago, would not have been cut today, Mr. Chipp said" (Age 14/4/70). And this of course was the message throughout.

The implied message was given when the most recent cuts were shown; and it was this: that under Mr. Chipp's "leadership" this is the sort of thing we can logically, and presumably without objection, expect will be on our screens in three, four or five years time. And when anyone objects they will promptly be silenced or discredited in the eyes of uncommitted people with accusations of being "obsessed with sex", guilty of "sickening double standards" – plus of course "the world is laughing at us" (the truth is that only about half a dozen countries in the world have *more* relaxed stand-

ards than Australia), and the other usual phrasemongering these people insult us with.

But importantly, now there is another element added. Out of the "selected audience of about 100 people" including clergymen Members of Parliament and press critics and writers, we shall now find our odd (very odd actually) clergyman or Member of Parliament, to say nothing of those "with-it" gentlemen of the press, who on the basis of the arguments Mr. Chipp has kindly demonstrated to them, will have no difficulty in convincing themselves that the "new morality", the new censorship standards are both logical, inevitable and unobjectionable and will then offer little or no resistance to sugestions that they make a public statement expressing support for them.

Mr. Chipp was surely not unaware of the drift of what he was doing — or perhaps it is all subconscious. In any case the message was clear and plain to those who were there however subconsciously suppressed at the time it may have been.

Mr. Chipp: obsessed?

The sexual drive and emotions are such that even at several removes from reality, vicarious sexual pleasure can be experienced by some people. A "blue movie night" is hardly what one would call *several* removes. Even *contemplating* the effect several times removed, of corrupting activity can produce vicarious sexual pleasure.

In an article by a Stephen Nisbet in the Melbourne Age of 5/12/69, Mr. Chipp describes what he saw in an imported magazine he or his officers had banned. *His description would be itself pornographic* in the light of what we say about vicarious experience, and we cannot even indicate its nature. No one will deny either its incredible vulgarity or the pure gratuitousness of the thing — on everyone's part involved in producing and publishing it. Now this was not an off the record quote but one *approved by Mr. Chipp for publication.* The fact that he was ostensibly condemning the magazine in question is absolutely not to the point.

Concerning the recent banning by his officers of the Swedish film *Like Night and Day,* Mr. Chipp saw fit to issue a press release which gratuitously described a particular scene

in the movie in such a manner that newspapers would not print it (Age 16/6/70).

This is the man who holds blue movie nights for reasons – even the ostensible ones – that hardly warrant them, who says *we* are obsessed with sex, who proclaims in disarming manner that sex is "peripheral", and is "sickened" by other people's "double standards" like not "raising one's pen in anger" when an actor portrays envy or greed!

Mr. Chipp and his "innate" censor in us all

On the question of protecting the teenage daughters (who incidentally aren't "hypothetical" but very real) of the worried and distraught parents who write to him in their hundreds asking no more than that he should do his job, Mr. Chipp superciliously states:

"That is not, to me, the function of government – to protect people from themselves".

The people who were writing to you Mr. Chipp weren't asking this. They were asking that their teenage children – in effect the future nature of our society – be protected from pornographers of all shapes, sizes and motives.

Or does Mr. Chipp really think a teenage child, at the very moment of the formation of his or her sexual, moral and (in this sense) social psychology, is capable of protecting himself? To the contrary that very outlook on life by which the older person *can* protect himself is not yet formed for the child and is only in the process of formation. It is at this point, among the developing young, that the corruption of society occurs: namely by subverting the social environment at a particular point – for the social environment in large measure sooner or later determines the character of those growing up in it, as the evidence of "wolf-boys" and of children abandoned to primitive tribes clearly confirms.

Mr. Chipp, however, might be one of those racialist-prone types who believe that so long as the wolf-boy or the tribe-abandoned child has the right blood to start with, he will grow up with an Oxford accent and the manners and morals of a gentleman. If that is an absurdity, it's no more absurd to believe as Mr. Chipp does, for example, that totally independent – such is the inference from his words – of the social environment and of the sort of filth and social-destructive matter that

one finds on every bookstand and in every second film, "we are all censors ourselves in some form". The operative idea here is the "social environment" and the developing young growing up in that environment and being moulded by it.

"Newspapers were censors, he said" (Age 14/4/70) and he reaches this conclusion because "There is one word I have not yet seen in any newspaper or reputable journal". (He might care to read certain issues of the London *Times* since the "revolution" and the new morality in Britain, or of the latest leftist youth magazine in Australia which can be found on suburban newstands.)

Again: "Even my explicit description (of a film-cut which was written in Webster's English was not printed by almost any newspaper" (Age 16/6/70).

From this he draws the conclusion: "This proves that in all of us in some way there is our own censor". The question, however, is not, naively, whether there is in some way in us our own censor; but rather on the one hand how it got there, and on the other its moral degree, its level of civilization as it were. Mr. Chipp will surely not maintain for example that the "censor" one might find in an untutored savage of New Guinea is characterized by the same moral sensibility, the same conception of human dignity, etc., as in the "censor" of a responsible Australian editor. For naturally the savage's "censor" is only appropriate to the primitive social and material situation in which he finds himself. *The two things are indissolubly linked* — that is, situation and moral outlook. So that if you alter the one you alter the other. Levels of civilization and of material standards of living are linked with the nature of the public moral conscience; and social stability at any level is linked with the *maintenance* of the moral order and of the particular social relations which have gradually been created over the centuries by that public moral conscience. Your savage society will become a civilized society and will rise to high material standards only when the "censor" in its members becomes a civilized censor. On the other hand you can *reduce* a civilized society in short measure to hippy or tribalist level by phasing in, through the developing young, inappropriate moral standards.

This is what Mr. Chipp is about. If he would advocate moral and character training for the young and instruction in the principles of democracy — which is essentially a moral matter — we might be prepared to give him his head, for the

danger, if not entirely eliminated, would be far less than it is. But of course Mr. Chipp apparently believes children are equipped with the same effective "censor" as an editor concerned about readership. To the contrary as we say, *their* "censor" is in process of development, under the force of the very social environment Mr. Chipp is busily subverting. In this he joins forces with the communist and left-club pornographers who infest the universities in a concentrated programme of subversion. And it takes little to encourage the young to pornography as both consumers and producers. Where is your "censor in us all" among these rising young people, Mr. Chipp?

Mr. Chipp and the family

"Is it our duty as a government, as a Big Brother, to intrude into your responsibility as a parent to protect your child?" asks Mr. Chipp (Age 18/4/70).

What an extraordinary position this is, that after being elected by the people to do a particular job, Mr. Chipp then questions the *right* of the government to do that job and doubts it is the government's duty, calling the democratic government so elected by Orwell's communist creation, "Big Brother".

How extraordinary it would be if a State Minister for Education shall we say (any Minister could be picked, but one bearing on children's and the society's welfare is most suited), if the Minister of Education on gaining his portfolio should at once demand of the people whether it was the duty of the government to "intrude into your responsibility as parents to educate your child". How extraordinary it would be if, bowing to the demands and specious arguments of a particular group advocating the lowering of the school leaving age, the Minister should publicly announce — quite against the wishes of the electorate and contrary to the welfare of the society he is serving — that he intended to "lead" in the matter of progressively reducing the leaving age.

What should we think of an Education Minister who told his electors arrogantly, "I wonder it is not time somebody confronted the parent and said, 'Your responsibility is to look after your children and stop absolving yourself from this duty and thinking that some Big Brother (a favorite catch-phrase of Mr. Chipp's) of a government will do it for you'" (Age 18/4/70).

Such is Mr. Chipp's conception of his governmental and social duties. Is the comparison just? More than just. The certain thing is this, that the parent could far more easily educate his children in the three R's by his own efforts, than protect them from the increasingly degrading and social-corrupting environment the developing young are constantly and everywhere subjected to in films, books and magazines.

It is a curious quirk of mentality that will demand of "Big Brother" that it take in hand the education of children in such matters as reading and writing and what the 1940 sheep population of Peru is, and will insist further that any parent who keeps his child from school, even for the purposes of teaching the child himself, shall be steeply fined and in the end gaoled, but will affect horror, on what grounds no one has ever been able to discover, at the suggestion that civic education should logically be one of the primary duties of a civic education system. That parents who, in an age of the passing of traditional religion, are becoming less and less morally instructed themselves, should be charged with the duty of teaching in a set of civic subjects which they had no instruction in themselves, is no more logical or sensible than requiring them to teach in medical or engineering subjects. Yet in this way the character of our future society is being determined; and the fate of civilization and democracy is in effect in the hands often of parents we should think twice about boarding a pet dog with.

Mr. Chipp has made a multiple attack against society in a single stroke. He has dismissed as hypocrites, as obsessed with sex, and as having "sickening double standards" all socially concerned and responsible people who have their children's and society's welfare at heart. At the same time he strikes a blow at the sane concept of a society providing social and civic education for its children and future citizens, and declares as a principle, that the task he is specifically charged with, of protecting from social-destructive influences those who will compose our future society, is not one that any government should concern itself with.

Conclusion

Some final issues must be faced squarely and honestly.

What are Mr. Chipp's qualifications for so nationally important and vital a job as this? What is his mentality, his intelligence, his ability to think logically and objectively?

Let us pass over such matters as blue movie nights, the pornographic, as we define it, official hand-outs, his clearly stated desire to permit the increase of "objectionable" content in future films, etc.

Instead let us concentrate on his inverted logic, specious arguments, confusion of concepts, apparent dishonesty, trick semantics and so on.

Was it intellectually honest for example, Mr. Chipp, to speak of the hundreds of distraught parents who write in to you as not having "the faintest idea where their teenage daughters spend their Saturday afternoons", a fact which obviously you don't know?

Was it honest in a different sense to speak of being sickened by this fact?

Was it honest to speak of the concerned people who write to you about pornography and near pornography, or generally about the moral standards that are depicted as normal in films and books, as having "sickening double standards" because they didn't also write in about other matters?

Was it not specious to affirm righteously that it is not the function of government to protect people from themselves when this is not the issue and cannot except by dishonesty and misemphasis be made the issue?

Was it not specious to argue that because homosexuality does occur, that this is valid reason for allowing in films and books what has now become an excess, and is everywhere gratuitously introduced and promoted?

Was it not an inversion of sense to accuse those who object to excesses in a particular matter of being obsessed with that matter, while at the same time in effect judging those who produce, promote and advocate the thing *and* the excesses in a constant shrill and unremitting attack, as not obsessed?

Was it not a somewhat adolescent confusion of essentially different things – if not a misrepresentation – to equate something like sex and its incredibly deep and permanent social ramifications with things as "peripheral" (so far as their depiction is concerned) as greed and envy?

Was it not, Mr. Chipp, a carefully calculated semantic trick on the unwary to ask whether it is a government's "duty to intrude" on parents' responsibility? It is no one's "duty to intrude" anywhere, particularly on someone else's responsibility (prejudged as such or otherwise). Would it not have been more

honest to have asked whether it is the government's duty to *assist parents?* But in the form you have put the issue, not only is the question of responsibility itself presumed and prejudged, but the question also of the government's right or duty to take any action.

Was it not specious or irresponsible to suggest that parents would even be *able,* under modern circumstances to protect their children. We are not living an eighteenth century village existence, Mr. Chipp, where ideas like those you advance might conceivably have a limited validity, but in a high-speed, mass media, mass literacy world in which the parents' control over the adolescent (which is being constantly undermined in any case) and their ability to protect him from mass influences over which they have absolutely no control themselves, is that much reduced. So also is their responsibility in this particular matter that much reduced. And upon whom then does this portion of the responsibility devolve? One barely needs to ask the question, much less to answer it. The truth is that portion of the responsibility for the moral education and protection of children has *always* rested with the government of a society: every society is in some degree a mass society. Whether this duty was consciously recognized or not in the past, it was always there in some implicit fashion, usually in the form of a sanctioned religion. The conviction in the English-speaking world that while it is moral and necessary to teach children the three R's, it is highly immoral to teach them any moral or civic rules is the result of certain historical (political-religious) accidents and of the belief that the moral and the religious are identical. Thus every formula that (rightly) kept religion out of politics and denied it government sanction in education, also (wrongly) kept morality out. So far as religion *was* taught and *was* a family matter so also was morality taught almost by *accident,* and society survived the generations; but with the passing of religious belief in the old style, the English-speaking countries have been left—or are increasingly being left — without a permanent (capable of spanning the generations through the children) moral base. Mr. Chipp has inherited valid political formulas about religion being a family matter and has transposed them into ones about morality and civic morality, and ultimately uses them to justify his position on censorship.

Yet it would be wrong to infer from this that Mr. Chipp has

merely inherited and applied certain formulas. To the contrary he has seemingly consciously taken these formulas as implicit in the general public conscience of people and has *built on them* and developed them to absurd and clearly anti-social ends. This as we say, *seems* to be a *conscious* process in our censor.

Finally one wonders if Mr. Chipp is really so politically and socially irresponsible as to believe that if parents don't or can't (for whatever reasons) exercise their "responsibility to protect their children", that this is just too bad for society and of absolutely no concern of government? In other words to hell with society and all the civilized and democratic traditions it is vehicle for? What sort of captain and officers of a ship would they be who would hold that it is parents' responsibility to keep children away from the powder magazine and who use this piece of phrasemongering as their justification for leaving the magazine door open? When society becomes increasingly anarchic under your "leadership", Mr. Chipp, what will be your programme then? Or are you like the student wreckers who wish to destroy the democratic establishment but proclaim they have no policy about a replacement system (we are sure others have)? One feels that Mr. Chipp would not at all be out of place among the "Students for the Destruction of a Democratic Society". The methods are slightly different but the aims appear identical.

What conclusions are we to draw from all these questions we have put? We know for a certainty for instance that Mr. Chipp wasn't *really* "sickened" by the failure of people to demand that calumny on the screen be censored. Was it *mere* accident then that he used this semantically evocative word in what emerges as an effort to convince us that sex is merely "peripheral"? Was it *mere* accident that he should ask whether it is a government's "duty to intrude on parents' responsibility", a phrasing which indicates not only a prejudgment in Mr. Chipp's own mind (which is not really objectionable) but a desire to manipulate a prejudgment in the minds of the uncommitted? A small detail perhaps. It is important however as an indicator. Again, are the several evocative references made to "Big Brother" *mere* accident? Another small detail, an *additional* detail, one that produces a frame of mind, an attitude *— quite independently of any least logical argument.* Was the use of the word "obsession" with *its* particular evocative associations of abnormality (particularly in the matter in question)

mere accident? Are the dozens of other things we have mentioned in the course of this analysis *mere* accident? It would be absurdly optimistic of us to expect that they were. To the contrary, we cannot conclude otherwise than that they are *cleverly calculated in each case* (not necessarily by Mr. Chipp) to manipulate opinion in favour of a disgraceful policy.

Let us allow that all this has occurred beneath the level of Mr. Chipp's own conscious awareness. The statement concerning clever calculation still applies; it is merely that it is no longer conscious or deliberate on Mr. Chipp's part. This is merely academic however, and the answer in no way, whatever it may be, makes our subject any more or less fit for the important office he holds.

A disclaimer

Lest the authors be attacked as grundies, and attempts dishonestly made to discredit them on that basis and to sidestep the social, scientific basis of their position, let us disclaim here in advance any mad desire on our part to ban either Shakespeare or the Bible! For indeed ever since the porno programme started, charges and arguments of this absurd kind have been regularly and automatically brought forward against any person who has had sufficient moral courage, intelligence and social concern to attack that programme. It hardly needs to be pointed out the essential difference between a half-line biblical or Shakespearean *statement* of an event and a seven page description or a several minute depiction of it. The difference in so clear and unequivocal – to say nothing of drift of context – that those who would actually argue their identity, as in effect the "civil libertarians" rationalists, humanists and leftists do, exhibit themselves at once as either pathological cases or deliberate subverters. We have never seen a pro-porno argument by them of *any* sort which upon analysis didn't reveal itself in precisely this same light. For of course *no* rational arguments exist for the subversives' position; which means they have necessarily to descend to lies, specious arguments and catchphrases (designed to "catch" the unthinking) to make their point.

Our disclaimer goes further, for it is not even nakedness itself which is at issue, or the use in plot of dramatic situations which are sexually anti-social. The issue is rather one of manner

of presentation – though some rare subjects of course must be taboo in themselves. Thus a film or a book might deal with adultery, but, by reason of a mature and socially responsible treatment, can do so without being in the least social-destructive. What we have in dramatic works today however is gratuitous excess and vulgarity at every point. Dramatic works in fact (i.e. films, books, plays, etc.) are in great degree nothing but vehicles for a string of gratuitous excesses and vulgarities, their *only* dramatic or artistic unity being the theme of presenting the excesses, perversions, vulgarities, etc., as socially normal and acceptable, even as proper and desirable. The subversion of the existing social structure of sexual moral relationships seems to be the aim of most works today whether deliberate or not, a subversion which if persisted in will most certainly bring about a break-down of ordered society in as little as two or three decades; for the effects of licence of the sort Mr. Chipp is so actively promoting, have wide ramifications. We should remember too that the structure of ordered society is being attacked in other spheres as well, and by very deliberate means as any newspaper on any day will demonstrate. Here again the attack is through the developing young in a phasing out process, so that Mr. Chipp's disgraceful efforts are not alone in this anti-social programme but are supported and "rationalized" as it were from several other directions and together constitute an incredibly strong destructive force.

If our guardians of moral order and the democratic establishment wish for a method of deciding what is and is not permissible, there is *only one rule*. It is this, that only that which is capable of being read, seen, performed or whatever in the family circle of parents and children is permissible publicly. Whose family circle? Any magistrate's, or whoever is charged with making a decision in a particular case. In the event of an appeal, a majority of judge and twelve jurors should decide.

There is nothing excessive in this for it is the *normal* situation in a society. The present *organized* attack on standards – it is an international thing – the promotion of such trends as the "new morality" and so forth by organized means, all this is clearly an *introduced abnormal* element. The normal situation is this that public opinion by itself was once sufficient to control anti-social, social-destructive excesses, and the standard was always the family circle standard. Only differences of

standards between classes, when there were such, made a slight element of vulgarity (the higher's view of the lower) and risqueness (the lower's view of the higher) permissible in society as a whole. The thing however never went beyond this. This public opinion method or standard of regulation fails however when some external element is introduced into the situation. This can be the presence or influence of some higher civilization on the one in question; which of course is not the case here. But there nevertheless *is* an undermining of family circle standards occurring in our societies today which makes it absolutely vital for the preservation of society that censorship be applied on this, in effect *normal* basis. The family is the basis of society. The moral outlook that exists in the family – the whole family "ethos" – basically determines the character of society. What is occurring today is that standards *within* the family are being gradually eroded by the attack on the moral attitudes and the psychology of the young. It is necessary therefore while higher family standards still survive in our societies, that these be taken as the measure by our censors and magistrates of what is publicly* permissible.

Our disclaimer of "grundyism" and the like still stands. What must be guarded against is whatever is social-destructive – the vicarious arousal of appetites which a civilized order cannot satisfy except within certain prescribed bounds, and the holding up as normal, acceptable, desirable, etc., actions and attitudes which are outside this prescribed social order. These things are not to be matters of legal dispute. the key to what is legally permissible still remains the willingness of the magistrate (who, we concede, must be highly educated) to show, read out, exhibit, etc., the item in question within his own family circle, actual or otherwise, and with full and intelligent regard for its long-range social consequences.

* We emphasize the word "publicly". At the same time the methods that were — and still are — used in Britain to overcome what little censorship remains there, of establishing so-called "private" clubs involving hundreds of members, must be anticipated. The simplest way to do this is to define what is private **for these purposes** in terms that limit a "private" gathering to half a dozen people of the same sex and composed of adults.

Let us take the opportunity of this footnote to re-emphasize the **normality** of the type of censorship proposed and to explain in what that normality consists. The matter is this, that in normal non-subversive circumstances, censorship is barely needed. Public opinion on the one

side and the moral character of the individual on the other performs this task **on the basis of what is acceptable in the home.** The occasional excess is either tolerated (and a democracy can tolerate a lot without damage) or is prosecuted under the law — again largely on the basis of what is normally acceptable in a civilized home and community. It is this toleration which in fact is the first basis of the subversion. The second is a number of false arguments relating to "art", "civil liberties", "the right to choose for ourselves", "freedom of expression" and so on, in all of which the natural and normal but till now unexpressed basis of **public** decency and social protection, namely the civilized **home** standards is ignored or side-stepped. Anything less than such basic standards however is ipso facto social-destructive. In fact in a stable and viable society, **public** standards are always **naturally** required to be higher than home standards.

APPENDIX I

Mr. Chipp on drugs

(a)

In a sort of dialectical exercise, Mr. Chipp balances his approval of licence in one direction with seemingly stern disapproval in another – that of drugs. Yet what in fact, upon a close analysis are the effects of his statements on this subject?*

Mr. Chipp constantly reiterates in public and to the press, the line: "Every child in Australia between the ages of 12 and 15 will be offered "pot" or LSD before the age of 18".

This is completely false – *now.*

The line has this effect that the teenage and twenties reader or listener gains the impression that drugs and drug-taking are common – are the "with it" thing, that in not having been offered drugs one has somehow missed out. Drugs were promoted in a similar way to this in the U.S. Pot has been known for thousands of years and has *never* been a youth problem; and in normal, non-promoted circumstances it is psychologically impossible that it or any other drug ever could!

Mr. Chipp reiterates also this line, that parents when speaking to their children "should not turn drugs into something horrific", should not tell them "don't do it, it's evil and bad". And why? Good heavens, this would create a "generation gap", according to Mr. Chipp, and exacerbate the problem. One must instead treat drugs as a minor evil like cigarettes or wine.

Might we examine this a moment. Mr. Chipp has employed a scare tactic so far as adults are concerned with his statement about "every child between 12 and 15, etc.", which ensures

* There is no question in our criticisms that Mr. Chipp is not absolutely genuine in his disapproval of drugs as social-destructive. What is in question is the methods he employs so far as public statements are concerned. Similarly with respect to pornography, what is in question in his dubious methods, his suitability for the position he holds, and generally the point at which he draws the line between what is and is not social-destructive. There is no question of his personal genuineness.

that parents – most particularly the more educated, more concerned parent belonging to an opinion moulding section of the community – will broach this subject with their children. Now, in what way will they broach it? Clearly they will take the supposedly authoritative (simply by reason of his office, if nothing else) advice of the Minister. The parents also (as well as the children), have received the impression that drugs are literally everywhere and a part of the general youth scene; and as a consequence of these two beliefs will treat the subject as we say, as though it were a minor matter like cigarettes or beer. One can imagine the effect and the real message that gets across to the teenager with the parent on Mr. Chipp's brilliant advice treating the whole affair offhandedly for fear of making drugs "something horrific" and causing a generation gap – "everyone does it, son, we all know that, but I think it's wiser not to overdo it" and so on.

This, too, is how drugs were promoted in the U.S. – though we must say the promoters never got J. Edgar Hoover to help them.

One of his most incredible efforts is the following line. He has used this on more than one occasion and it has appeared in the press and been reported on the air: "Youngsters", Mr. Chipp tells us, "are under enormous pressure from their twentieth century society (they are not) and turn to drugs as a solution to their problem (they don't)". He goes on in further justification of youthful drug-taking: "Who are adults then to moralize over this while the lichen-like (now we know how not to pronounce lichen) spread of suburbia continues and people have lost even the ability to talk to one another".

What incredibly specious nonsense this is! Drug taking among youth, we are asked to believe, is caused not by publicizing and scare tactics, not by lies about its extent, not by false advice to parents to treat the evil as something *not* horrific, not by films and books about it, but by the "spread of suburbia".

Suburbia has been spreading in various ways and in various directions lichen-like and otherwise (and contracting) for thousands of years. Pot, we repeat, has been known to mankind for thousands of years. Yet all of a sudden it erupts into a youth problem! The normal outward psychology of youth is an absolute barrier against it developing in this way without a deliberate promotion of it as the "youth-thing", as the fashion, etc.; for on such grounds youth of course will adopt any pose,

take to any habit. But without this "youth scene" promotion it could *never* logically or psychologically have started.

And as for people not being able to talk to one another — this is no different today between the generations, than it has ever been. To suggest this is a cause of drug-taking is a piece of pure phrasemongering and a promoting of the recently (post 1950) invented "generation gap".

And what pressures are the youth of today under that they weren't under twenty or thirty or fifty, or a thousand years ago? They are under infinitely *less* pressure today. Anyone who, after a little thought on this, insists otherwise, is remarkably easily persuaded by the constantly repeated lie. (A little analytical thought might also be expended on the other matters we have raised.)

"Who", asks Mr. Chipp, parent counsellor of the year, "are adults to moralize over this" drug-taking by children?" (His wonderful excuse for *not* moralizing remember is "the spread of suburbia".) Let us answer then for Mr. Chipp who seems in such doubt as to who we are. We are the adults who have the wisdom that children and adolescents *don't* have, (the current fashion of insisting that the children are smarter than adults is too absurd for further comment; nor are they better educated; they are much *worse* educated than the previous generation — leaving aside numbers of course). We are the parents, Mr. Chipp, to whom the children *naturally* — it is in their *nature*, we mean — look for guidance and instruction. Fail to give it strongly and sternly from the store of your knowledge and wisdom and (a) your child is that much the less educated, that much the less socially, morally and intellectually mature, and (b) will despise you for your failure and your half-heartedness.

Who are we, Mr. Chipp, to moralize? We are the *only* ones who have the right to, the authority to and the capacity to.

We are the only ones, further, who have the opportunity to (as parents) and the *natural* and *legal* duty to.

Further, it is a duty not just to moralize, but to instruct, to lay down the law and see that it is obeyed. To create in fine, mature, law-abiding, law-respecting citizens — not to abdicate from one's natural duties in a manner that simply creates the conditions for increased subversive pressure and for greater and ever greater laxity and licence.

(b)

A recent report shows that Mr. Chipp is still energetically pushing this line. According to the news report (which reports, incidentally, *never* seem to miss the key subversive aspects) Mr. Chipp assured an audience that certain attempts to educate people about drugs were "sensational and over-emotional". He went on: "Emotional attempts to thrust the views of the older generation down the throats of the young are couner-productive".

Here we have again this stupid older generation that has absolutely no experience of life at all attempting to teach — sorry — thrust down the throats of the young, information that is clearly counter-revolutionary — pardon — counter-productive. No wonder there's a generation gap developing with the parents bringing up their children to have the same moral outlook as themselves. If they'd only not teach them anything there'd be no generation gap; this is logical, isn't it? It is for the dupes, any way.

"Today's youth", says Mr. Chipp, the expert on youth, "has been educated to look for facts (yesterday's youth weren't apparently); if you give them this rubbish that you will become a junkie if you take hash, they will not listen".

Translated into English, Mr. Chipp has just said that it is rubbish that taking the social-destructive and mind destructive drug marihuana might lead to personal and moral degradation and to addiction and hard-drugs. And that if you tell your innocents who *by their nature,* look to you for guidance anything other than this, they will ignore you. So when you gather your children about you to promote drugs in the home circle, the best way to do this is to treat it all lightly.

The report concluded: "Mr. Chipp said parents have a duty to place the facts before their children, and the facts were that some experts say it is addictive and some say it is not". What a truly brilliant piece of advice. One can imagine easily enough the effect. A parent (a) admitting he doesn't know, (b) that he is, in effect not concerned about the moral aspect, (c) advising that experts don't know either and (d) that experts *do* deny that marihuana is addictive. Note how the moral and social aspects are considered of absolutely no account; note the implication that children (this *for* children)

are the normal and natural consumers, and note also, along with the abdication of moral leadership and the information about expert disagreement, the effective invitation to the child – whatever other surface instructions are given – to test and try the drug himself. It obviously *can't* be that bad if one's own parent treats it in this fashion.

If things ever do come to such a pass in Australia that drug-taking *has* to be mentioned by the parents, here is the sort of instruction one *should* give. One should put the fear of God into the child about the *personal* and *social* consequences of the drug; and one should insist – though this sort of thing should already have been inculcated in the child in a general sense – that if he sees or hears of drugs and drug-taking or is offered drugs (which all will be rare enough if the former advice is generally taken) he should at once report this to either parents or police.

(c)

The following is an extract from a news item headed " Drug Lessons a Peril – Doctor" (Melbourne Herald 7/10/70):

> "Schools should not have a drug education programme, Dr. L. W. Shears, Assistant Director-General of Education, said today.
>
> "It would lead to a 'disastrous' increase in drug-taking", he said.
>
> He was making a submission to the Senate Select Committee on Drug Trafficking and Drug Abuse.
>
> "The idea of having an educational programme on drugs in schools horrifies me", he said.
>
> "I have not seen any evidence there is a problem concerning drugs in Victoria", he said.
>
> "If there is a problem, and it's not a big one, we will run into deep water if we emphasize it by using a topical approach in drug education, especially in schools".

Dr. Shears appears to be the sole individual out of hundreds, indeed thousands of "experts" and "authorities" who can see these obvious facts. One fact he is yet to appreciate however, is that the promotion and publicizing of drugs and drug-taking in the press and radio and by misled leaders of

the community is *deliberately* designed to bring drugs to young people's attention. There is no other purpose in the minds of those who are behind this. Who? The same who are master-minding the "porno-push", student dissent, primary school sex education and the rest.

In the same way thousands of policy makers and authorities in education are bamboozled by agents in the guise of pedagogical and psychological experts into upsetting normal and sane educational practice and approving certain trends in education which are designed to produce mentalities that are rebellious of all legal and democratic authority and civilized order. Programmes of subversion of this kind have been going on in the U.S. intensively for twenty years. In the last ten years youth crime rates in certain categories have risen nearly 2000% and overall have more than trebled. Drugs and pornography promotion are other supporting links in the programme. A democratic way of life is being phased out with the changing generations.

Anyone ignorant enough of psychology, particularly of child psychology, and of sociology as to deny that the subversion of U.S. life at the younger levels is the result of education subversion, porno and drugs promotion, scientific "seeding" of ideas in the minds of these subverted young, by agents intensively trained to this task, such a person has no right to be in charge of public policy. If one examines what is going on in our societies today and in education from this point of view, some surprising things might be dscovered. The bringing of "drugs education" into school (rather than the legal banning of its promotion and publicizing everywhere) is part of the general subversion of the young.

APPENDIX II

Sweden and Denmark

The argument against sane censorship which points to Sweden and Denmark as shining examples of the benefits of unrestrained licence, omits to take account of all – pardon me, of *any* of the factors involved. Let us look at some of these factors.

Firstly, that essential piece of equipment of the subversive, the doctored statistic is trotted out to prove that pornography reduces the rate of sex offences. What is overlooked is that a number of offences under the old law are no longer offences. Sale of pornography itself is one, statutory rape another, prostitution a third, voyeurism a fourth. But this is a small matter perhaps, compared with the other points we shall raise. Incidentally, if it is true as the subversives make out that pornography reduces sex crimes, places like Soviet Russia and certain religious communities must be the most sex-crime ridden societies on earth. Of course, the precise opposite is the truth.

The real evil (secondly) in unrestrained licence is long-range; and no amount of merely superficial examination of Denmark and Sweden today can give any indication of what they will be like in twenty, thirty or forty years time – if they remain free countries. The old beliefs and attitudes, way of life, etc., take a while to phase out, and remnants carried on through the family will still persist for some time before an eventual social degeneracy becomes the norm.

Thirdly, the licence is by no means as unrestrained as made out. Restrictions on production and display, for example, are in force. In the English-speaking countries, however, a subversive "civil liberties" lobby would not have great difficulty (no more than at present in other anti-social matters) in assuring our legislators of the evil of even a modicum of control and limitation. No such lobby or pressure programme of letter-writing to the press, politicians, critics and so forth has appeared in the Scandinavian countries for reasons explained later. The various *public* media – newspapers, popular magazines, TV, popular movies, etc. – as distinct from the more

private or socially compartmentalized, are unaffected by the legalizing of pornography. *This would not be so in our countries.*

Fourthly, both Sweden and Denmark are more or less linguistic islands and the production of literary pornography is limited by this fact. On the other hand, the English-speaking countries are the equivalent on a population basis of some hundred Denmarks and some fifty Swedens and would be subject therefore to an absolute flood of material, with each state, region or country being saturated with everything from every other. Competition would be ten times as fierce, and normal and social-constructive material would be literally crowded off the bookstands.

Fifthly – and we come here to a curious phenomenon – there is no allied programme of drug promotion, puffing and publicizing in these countries, and thus no drug problem (as in the U.S., but not yet in Australia – but wait: the promoters, puffers and publicizers are doing a brilliant job of establishing the primary conditions for it) to aggravate the social problems which pornography creates among the developing young. Nor is there a programme of publicizing sex, sex crime and crime generally in the public media.

Sixthly – to telescope a number of phenomena similar to the two above – there are none at all of those youth problems that plague our countries, the inward directed "dissent", the attack on their own democratic institutions, traditions, laws, police. There is no fake "generation gap" publicity and so forth. There is "leftism" and anti-Americanism of course, but that's par for the course.

Seventhly, there is no subversion of education in those countries. There have been no "crises" in reading or arithmetic (necessitating a new "re-appraisement" of methods, a new subversion) or in staffing problems (no four-year courses for primary teachers apparently), or wage disputes of the sort we are becoming used to; there is no undermining of teaching methods, of discipline or of syllabus; there is no new philosophy of "educating the whole child", or of "developing his unique individuality" and other meaningless phrasemongering. To the contrary, in those countries discipline is maintained, a sense of law and order is inculcated, normal basic subjects are taught, morality and civic duty are taught. The philosophy is still of pre-war, pre-subversion vintage, outward looking towards society rather than inward looking and supposedly

directed toward "adjustment" as in the new theories and methods in our own countries. For the fact is that these new theories and methods are specifically, scientifically and deliberately designed in certain key aspects – which five minutes' analysis will reveal – to produce mentalities that are rebellious of all civilized authority, morality and democratic tradition, to produce social misfits of all types, drop-outs and ultimately hippies and political and moral nihilists. Home influence alone remains to moderate the effects of this sort of subversion, but that too along with our morality, our democratic traditions and democratic way of life is being slowly phased out with the changing generations. In fifteen years' time unless top-level investigation of the subversion is undertaken and changes effected now, it will be a radically subverted Australia we shall be living in.

One could add much more. Suffice it to say that in their lack of subversion (except on this one point) Sweden and Denmark seem – incredibly – to be integral parts of an overall world programme of subversion, a gigantic confidence trick in other words to provide the come-on for the other western democracies*. Mr. Chipp, so far as Australia is concerned, seems to be playing (unconsciously) a key role in this programme.

POSTSCRIPT

As a postscript to our pamphlet, we must comment briefly on the grim news that Mr. Chipp has gained state support to introduce an "R" certificate, by which certain films will be restricted for a younger audience. The "R" certificate is a transitional trick, and we should not fall for it. Would Mr. Chipp actually be restricting anything? To the contrary; the sole consequence of the "R" certificate would be to enable the censors to pass material they are now forced to cut. It is a lever by means of which the first steps to legalized pornography (as already proposed in Britain and the U.S.) are being taken. Nothing is being restricted to anyone in the long run; rather a new field is being opened up — and once opened up, how do you put an "R" certificate on the printed excesses that will inevitably follow on the grounds that it is allowed on the screen, and how illogical can you be, etc., etc. Mr. Chipp is surely not unaware of the eventual consequences. The film part of it is *only* a part.

Mr. Chipp has stated that his purpose in introducing the "R" certificate is to prevent children seeing certain films which now "they cannot legally be prevented from seeing". But this cannot be true since it is the States that legislate and administer on this matter, not Mr. Chipp or the Federal Government. Nor can it be argued that the introduction of the "R" classification is exerting some sort of moral pressure on the States, since this classification is already in existence under the name "Adults Only". So what's new, Mr. Chipp — apart from the tricky change of name?

What has happened is that Mr. Chipp in substituting a synonym for the existing AO classification has given the impression (deliberately or not is not the issue here) that he is introducing some revolutionary new policy — which implied "new' policy is used in turn as a pretext for allowing a new class of film to be exhibited. The State Premiers have obviously been bamboozled by the tactic; but all that is new in the situation under the new name is that Mr. Chipp has *in effect given notice* that he intends to pass a higher grade of filth. The change of name and the implication of a new policy has disguised this simple fact.

Let us in conclusion express admiration for someone who can devise a tactic as neat as this one, by which the Minister manages to introduce into the country a new category of film, in large part on the moral ground of wanting to protect someone from it! Dialectics hasn't had so skilful an exponent since the

genius who worked out the one about adultery reducing marital infidelity — and that if we didn't agree we were obsessed with sex anyway. Mr. Chipp, one way or another, has joined the immortals.

The truth is that if one really wished to restrict minors to what is not corruptive of society, barely ten per cent. of today's films would pass muster. This only points up the fact that the real solution of the problem cannot be a merely local one. It is one rather for all the free-world democratic countries to recognize exactly for what it is, and to tackle in concert.

R.A.S., London, November, '70.